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T H E
S E R M O N

ANNEXED TO

The First Set of Interrogatories.

[1 COR. 15 C. 21 and 22 V. *For since by Man came Death, by Man came (or more properly) cometh also the Resurrection of the Dead. For as in Adam all die, even so in Christ shall all be made alive.*

IN these Words, and through all the remaining Part of this Chapter, St. Paul introduces a Comparison, or rather Contrast, between *Adam* and our Blessed Saviour Jesus Christ, who are both particularly distinguished from all the rest of the Human Species, by their being formed immediately by the Almighty Power of the Creator, without the Intervention of natural Means, on which Account they are each of them by the Holy Evangelist emphatically called the Son of God. It follows, therefore, that either our Lord and Master Jesus Christ was truly and literally a Man of the very same Nature, and having the same Kind of Soul and Body with which the first *Adam* was created, or else this and many other important Passages of Holy Writ must be deemed entirely false; indeed this Consequence is so very obvious, that I think he is almost universally acknowledged to have been perfectly a Man, even by those who in the same Breath contradict their own Assertion. But it is far from my present Intention to censure, or even to enquire into, the speculative Opinions of any Set of Christians whatsoever.]* But I have not chosen the Words of the Apostle now read to you with a Design to make them alone the Subject of our present Meditations, but merely because they are the Introduction to that clear and ample (1st Page) Explanation of the Doctrine of our own Resurrection, which St. Paul has given us in the Sequel of this Chapter, a Doctrine, which the glorious Event we this Day commemorate was intended at once to convince and to remind us of, and which, notwithstanding all the plain and satisfactory Instructions of the great Apostle, I fear, is by the Generality of modern Christians but very imperfectly understood. But since it is the most important, indeed the fundamental Article of all our Religious Faith, I hope I shall not be thought to misapply the present Occasion, by requesting your particular Attention to the main Points of that rational and useful Lesson taught us in this well-known Chapter of St. Paul's first Letter to his Disciples at *Corinth*. The two chief Objects the Apostle had in View were the Order of the Resurrection as to Time, and the Manner of it. Having expressly asserted, and by unquestionable Evidence proved, the Certainty of our Lord's Resurrection, in the Words of the Text and the preceding and following Verses, he clearly infers from it the most steadfast Assurances of the future Resurrection of all Mankind; but that we might not conclude, that the whole human Species will be raised from the Dead

* Those Passages inclosed between Crotchets [] are the Passages mentioned in the Interrogatories as being struck through with a Pen.

at one and the same Time, contrary to many clear and exprefs Prophecies of our Holy Religion, the Apostle tells us, that tho' every one will be raised, yet it will be in his own Order, Christ the first Fruits; afterwards they that are Christ's at his Coming¹; then cometh the End: For as our Saviour Jesus Christ was the first Man that God raised from the Dead, to the Inheritance of eternal Glory and Immortality, in Reward of his sinless Life and perfect Obedience unto Death; so also those that are his, (2d Page) particularly that glorious Company of Apostles and early Converts to Christianity, who forsook all to follow their Lord and Master, who as far as concerned this Life alone were of all Men the most miserable, and who at last sealed their Testimony with their Blood, shall be distinguished from the rest of Mankind in the Order and Glory of their Resurrection. That the Kingdom of this World will at length become the Kingdom of God and his Christ, is the universal Language of all the Prophets, both of the Old and New Testament, and that our Blessed Saviour will miraculously descend from Heaven to take that Kingdom upon him, and establish universal Righteousness amongst Men, he on many Occasions taught his Disciples before his Death, but much more particularly afterwards in his Revelation to his Apostle St. *John*. For the speedy Accomplishment of this great Event he hath directed us to pray to God in that Article of our daily Devotions, Thy Kingdom come; and to this Coming of Christ it is that St. *Paul* alludes, both in his Epistle to the *Thessalonians*, and in the Passage we are now considering; for St. *John* assures us, that the glorious Reign of Christ on Earth shall commence a Thousand Years before the End of the World, and the general Resurrection of the Sons of Men; and that at the Commencement of that happy Period, all those who have been slain for the Testimony of Jesus, and for the Word of God, shall rise again to Glory and eternal Life, and, St. *Paul* tells us, shall be caught up to meet the Lord in the Air, and shall Reign with him there during the whole Continuance of that paradisaical State of the Earth; after which will come the End, and total Destruction of this Globe, and at the same (3d Page) Time the whole Multitude of the Dead, both small and great, shall rise again, and appear before the Judgement Seat of Christ. The Apostle goes on to instruct us still farther in the Nature and Consequences of this Reign of Christ over the Earth; he reminds us, that it is fore told of him in the Book of Psalms, that God would put all Things under his Feet; therefore, says he, he must Reign 'till he hath put all Enemies under his Feet. In the present State of Things, Sin and Wickedness appear every where triumphant, and the Sovereignty of God's Anointed (for that is the meaning of Christ) is so far from being acknowledged by whole Nations, that it is to be feared, very few Individuals sincerely obey his Laws. But at his second glorious Coming he will utterly destroy all the Enemies of his Gospel, and of human Happiness, and extirpate Sin and Satan from the Earth, and as the last Enemy that shall be destroyed is Death, when by the Universal rising of the Dead to Judgement, that Victory also shall be compleated, and he shall have put down all Rule, and all Authority, and Power, then, St. *Paul* tells us, he himself shall deliver up the Kingdom to God, even the Father, and be subject to him, who put all Things under him, he will no longer retain the divine Power with which he is at present without Measure endowed, to answer the gracious Purposes of God's all-wise Providence over the Affairs of Men, but will then resign it to the Almighty Giver, that God may be all in all. [I am aware that this Account of the Person and Nature of our Redeemer Jesus Christ, is not at all conformable to the Notions and received Opinions (4th Page) of many of our Christian Brethren.] [It is not much more than Two Hundred Years since all the People of this Country, and indeed of all Christendom, paid so implicate an Obedience and Assent to the Traditions of fallible Men, the Decrees of Popes and Councils, that, like the Scribes and Pharisees of Old, they actually made the Word of God of none Effect, and as it is too certain that some Degree of the same Leaven of the Scribes and Pharisees, still remains amongst us, I most devoutly wish it would please God, to give the present Generation such a Knowledge of the Divine Truths

Truths of his Holy Gospel, and such a rational and virtuous Courage, as might enable them to perfect that Reformation so well and gloriously begun by their Ancestors.] But at the same Time I am thoroughly convinced myself, as I am persuaded every other attentive and unprejudiced reader of this Scripture must be, that the Doctrine I have now delivered to you, is truly and literally the Doctrine of St. Paul, of our blessed Saviour's own chosen Vessel, and great Apostle to the Gentiles; and tho' I would not unnecessarily offend the Scruples even of the weakest Brother, yet if I should neglect the Duties of my Function, in order to please Men, I should no longer be the Servant of Christ; having taken upon me the weighty Office of his Minister, my chief Concern is to teach nothing but what is strictly agreeable to the Doctrines of himself and his Apostles, and woe is me, and every other Minister of the Gospel, that teaches any Thing else; for, says the Apostle, whose particular Doctrine we are now considering, though we or an Angel from (5th Page) Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any Man preach any other Gospel unto you than that which ye have received, let him be accursed; a solemn, fearful Execration; which should not only deter Men from rashly and inconsiderately taking upon themselves the Office of Teaching others; but should also make all Preachers of the Gospel cautious of departing in any Degree from the express Words, or obvious Sense of the holy Scriptures.] After giving us this clear Account of the different Periods at which it is God's Will, the Resurrection should take place, and explaining to us the Nature, Beginning and End, of the universal Kingdom and Reign of Christ; St. Paul resumes a Reflection which he had made before in the preceding Part of this Chapter, which is, that if it was not for the Certainty of this great Article of our Faith, no Man of common Prudence would have been converted to the Christian Religion, for if Jesus Christ himself remained still Dead, and his Disciples, who had suffered Death for his Sake, were never to rise to Life again, who would be baptized into a vain Belief in these dead Preachers of the Gospel? Or who would, for the Sake of the Dead alone, encounter the most unnatural, cruel Conflicts, and continual Hazards of his Life, to which the Apostle himself, and all the first Followers of Jesus Christ, were daily, hourly exposed? In such Circumstances it had surely been wiser to have adopted the Maxim of the careless Epicurean, renounced their Religion, and to have made the most of (6th Page) the sensual Enjoyments of the present Day, regardless of Futurity, because the next might put a final Period to their Existence. He then intimates, that since the Doctrine of the Resurrection is built upon such sure Grounds, and the Proofs of it in our blessed Saviour's Instance were so indisputable and satisfactory, the Mind of no sincere Christian can be deceived into a Disbelief of it, 'till his Morals have been corrupted and rendered vicious by sinful and evil Communications; for that if Men had the Knowledge of God, and of the Truth of his Revelation by Jesus Christ, which, to their Shame be it spoken, great Numbers in our Times, as well as some in the Time of the Apostle, have not, they would abstain from every kind and degree of Sin, rouse from their supine Lethargy of sensual Indulgence, and awake to Righteousness and true Holiness. After this useful and judicious Reflection, our Heaven-taught Instructor proceeds to teach us in explicit Terms the Manner of our rising again from the Dead; a Point of Instruction which was absolutely necessary, in order to obviate the Scruples and Objections of those, who, before they could admit the Gospel Doctrine of a Resurrection, demanded how the Dead were to be raised, and with what Body they should come? When the *Gentiles* first heard of the Resurrection of the Dead, imagining that the Apostles meant by it the Resurrection of the same Body with which every Man died, they ridiculed and rejected it as both improbable and absurd; and if that had really been their Doctrine, it would have remained still liable to endless and unsurmountable Difficulties and Objections; for tho' it must be acknowledged, that the all-seeing Eye of God keeps every (7th Page) Atom of the Creation distinctly under its View, and altho' it be lost and imperceptible to us, traces it thro' all its numberless Vicissitudes of Form

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and Station, and that it is therefore certainly within the Power of Omnipotence to call every Particle home, and reunite them in the very same specific Body that each Man was possessed of at his Death ; Yet when we consider the Bodies with which Men are actually seen to die, some emaciated with Famine or pining Sickness, some worn out and decayed with mere old Age, some in the full Maturity of Manhood, and some again in the Immaturity and imperfect State of Infancy and Youth, some deprived of many of the Organs of Sense, and lastly some destitute of entire Limbs ; what an injurious and unworthy Idea should we have of God's gracious Intent in our Resurrection, if we should suppose he meant to restore Mankind to Life again, in those very individual Bodies in which they die. Had the first Preachers of the Holy Gospel taught Men thus, it had been no Wonder that their Doctrine became a stumbling Block to many, and was by more accounted Foolishness. But St. *Paul*, if we will attend to him, will give us more rational and worthy Notions of Providence, and of that great, and important Event. [Notwithstanding which there are too good Grounds for apprehending, that many Members of our own Church believe in a Resurrection of the same Body, and it is well if even some of our Instructors themselves are not in the Number. We know that almost within the Memory of our own Times, one of the wisest and best Men, and most sincere Christians that this or any other Country has produced since (8th Page) the Age of the Holy Apostles, was railed at and traduced, branded with the Names of Heresy and Infidelity, by learned Divines, and even by a Bishop of our Church, only for observing] that it is the Observation of a very distinguished Writer of our own Nation, since, notwithstanding the prodigious Changes our Bodies are continually undergoing from the unformed Embryo, to the last State of helpless decrepit Age, every Man is still conscious in every Period of his Life of the Sameness of his own Person, it is evident our Identity depends upon our Minds alone, and therefore it is by no Means necessary, in order to constitute the same Persons, that the Dead should rise to Life again with the self same Bodies in which they have either lived or died ; and our Apostle in this well known Chapter teaches us exactly the same Doctrine ; nay, he carries it much farther, for he not only shews us, that such a Resurrection of the Dead is unnecessary, but actually impossible, as we shall see in the Sequel of the Scripture now under our Consideration. To those silly Objectors, who scrupled the Doctrine of a Resurrection, from a Supposition that it must mean the Rising again of the same Body, our Apostle replies, that the mere common Course of natural Vegetation might have taught them a wiser Lesson : Thou Fool, says he, that which thou sowest is not quickened except it die ; and that which thou sowest, thou sowest not that Body that shall be ; the very Grain we bury in the Earth, in Hopes of a succeeding Harvest, does not begin to vegetate until it is actually putrified and corrupted ; and when in that perished, decayed State, it doth sprout forth and grow. How totally different from the bare naked Grain we threw into the Ground is that compound Body (9th Page) which we now behold, consisting of Root, Blade, Stalk, and Ear ; thus every common Instance of the Renewal of vegetative Life is a lively Emblem of the Resurrection of Mankind, it is absolutely a new Creation, and bespeaks the Almighty Hand of the great Author of universal Nature. God giveth it a Body as it hath pleased him, and to every different Species of Seed its own particular Body. If from the vegetable we turn our Eyes to the animal World, we shall find, that the Bodies of all Animals are not composed of the same Flesh, but that they differ exceedingly according to the different Stations and Circumstances in which they are placed ; the Bodies of Men, are very different from those of Beasts, of Beasts from those of Fishes, and of Fishes from those of Birds ; and as the different Situations of Animals on Earth require that their Bodies should be of such various Kinds, so likewise must the Inhabitants of Heaven differ still more widely from the Inhabitants of the Earth ; there are therefore celestial Bodies also as well as terrestrial, but the Glory of the
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Celestial is so far superior to the Glory of the Terrestrial, that we are no more fitted to inhabit Heaven, with such Bodies as we now possess, than Beasts are to lead the Life of Fishes, Fishes of Birds, or Birds of Men. And if we leave the Things of this earthly Globe and survey the Stars, those brilliant Bodies of the Firmament, we shall still find them too differing from each other in Brightness, according to the Place they hold in the Order of the Universe, the Splendor of the Sun differs greatly from that of the Moon, and the Splendor of the Moon from that of the other Stars; just so great a Difference is there between the Nature of our Bodies before Death, and after the Resurrection, they are buried or sown, as the Apostle metaphorically expresses it, in a State of Corruption, Dishonour, and Weakness; but they will be raised incorruptible, glorious, and endued with Power; they are sown natural Bodies, or, as it should have been translated, animal Bodies, but they will be raised spiritual Bodies, for there are spiritual Bodies as well as animal. Thus *Moses* tells us the first Man *Adam* was made a living Soul, but the last *Adam* is made a quickening Spirit, *i. e.* a Spirit endued with the Power of raising up the Dead to eternal Life. This spiritual State of Man, however, was not first in Order, but his animal Life, and afterward that which is spiritual, the first Man was of the Earth, earthy, the second Man is our Lord Jesus Christ, who since his Ascension into Heaven has been clothed with a glorious and spiritual Body, and at God's appointed Time will come from Heaven to establish his universal Kingdom over the World. And as both our Blessed Saviour and ourselves have, in Conformity to the Nature of the first *Adam*, born the Image of the Earthy in this Life, so shall we in the next be made conformable to the now spiritual Nature of the second *Adam*, and bear the Image of his heavenly Body; for such as the Earthy is those must be that are earthy, and such as is the Heavenly they also must be that are Heavenly. To convince us farther of this Truth, *St. Paul* goes on to assure us, [not like some later Divines that God can be made Flesh and Blood, or Flesh and Blood be made God, but what is much more consonant to the whole System of Revelation, as well as to the Voice of Reason] that Flesh and Blood (11th Side) cannot inherit the Kingdom of God; neither is it possible for mortal corrupt Bodies to inherit Eternity and Incorruption; and to satisfy us the more fully upon this Head, behold, says he, I disclose unto you a Mystery, that is, a Circumstance which has been hitherto kept secret, and is not fully explained in the great Prophecy of the Revelations; we shall not all be dead at the Time the Resurrection takes Place; but at the last Trump when the Dead shall be raised with the spiritual immortal Bodies before described, those of us who remain alive, shall in a Moment, in the Twinkling of an Eye, undergo a sudden and a total Change, and by an entire new Creation of our Bodies be transformed into the very same State in which our deceased Brethren will be raised. For whether living or dead, adds the Apostle, before we can inherit the Promises of the World to come, this corruptible Nature of ours must put on Incorruption, and this mortal must put on Immortality. [Is it possible now for any Doctrine to be delivered in plainer or more intelligible Terms than this of the Holy Apostle's respecting our Resurrection? And when we consider that this Portion of Scripture, by its being so properly appointed by our Church to be used in the Divine Service at every Funeral, is oftener heard and read than any other Part of either the Old or New Testament, how can we account for its not only having been by great Numbers misunderstood, but also contradicted even by the Voice of public Authority? When Men can misapprehend, and err so widely in the most clear and obvious Articles of the Christian Revelation, what meek and humble Follower of our Lord and Master can have the Arrogance to assert the infallible Orthodoxy of his Opinions, (12th Side) upon the more abstruse and obscure Points of our religious Faith? And in the intricate, perplexing, Subtleties of metaphysical Speculations, what wise and good Man will ever dare to advance as an Article of Christ's Gospel, one Word beyond what is expressly written. Indeed the Subject of our present Meditations will afford us a very convincing Proof, how wrong and

dangerous it is, in drawing up the Articles of our Belief as Christians, to adopt any other Manner of Expression, besides the very Words of that Gospel we believe. Of all the various Forms, and Professions of Faith, which at different Times, and in different Places, have been imposed upon Mankind, none has appeared to all Parties so just and unexceptionable as that which we call the Apostles' Creed, for this very sufficient Reason, because the several Articles of this Form alone, are for the most Part expressed in Terms strictly conformable to the very Language of the Apostles themselves. And it is with Pleasure I remark, that tho' for the Sake of subsequent Distinctions some of us are concerned with much greater Warmth of Zeal to defend and maintain Creeds of a very different Stamp, which are confessedly incomprehensible and unintelligible to the Mind of Man; yet as Christians, this is the only one with which we have any Thing to do, because it is this alone into which we are all baptised. And even this, by the Deviation of one Word only from the literal Expression of the Holy Scriptures is not entirely the Doctrine of the Apostles. It teaches us to believe in the Resurrection of the Body; and by the Use of that one unscriptural Phrase has laid the Foundation of that erroneous Opinion, that we shall rise again from the Dead, with the same kind of Bodies in which (13th Side) we now live, a Notion which St. Paul has taken particular Pains to obviate and contradict throughout the whole Tenor of the Chapter now before us; our earthly Bodies being as incapable of Immortality, he tells us, will not be raised again, but that God will then, through the Mediation of Jesus Christ, create and give Mankind new and incorruptible Bodies, fitted for that spiritual Life into which our Resurrection will be a second Birth; and as these spiritual Bodies did not exist before, they cannot with the least Propriety be said to rise again; there will not therefore be any Resurrection of the same Body: And this Article of the Belief ought to have been expressed in the Words, which our blessed Saviour always uses upon this Subject, and which are indeed adopted into what we call the Nicene Creed, the Resurrection of the Dead.] There is a particular Expression which St. P. makes use of in the Close of his Argument on this Head, which is highly deserving our Regard: He tells us, that he explains to us a Mystery, when he informs us, that the Dead shall be raised, and the Living shall be changed, at the last Trump; for the Trumpet, says he, shall sound. The chief Cause of those endless Controversies in Divinity, which we sometimes see carried on by Christians with a very unchristian Spirit, is, that Men will not be at the Pains, by comparing different corresponding Passages of Holy Scripture together, and observing the Connection which each has with the other, as well as with the general Intent and Meaning of the particular Book or Chapter in which it is placed, to discover what Expressions are to be taken in a literal, and what in a figurative, Sense, without which there is no Doctrine so wild and irrational that the Bible may not be made to teach. But I would fain hope, that none in this Audience are so extremely ignorant, as in this Place to understand the Apostle in a literal Sense, to imagine there are really such Things as Trumpets (14th Side) in Heaven; or that God will use the Sound of a Trumpet to call the Dead to Life again. Our Lord and Master gives us other Notions of that all powerful Summons: Verily, verily, I say unto you, the Hour is coming and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live. The Words last Trump, and the Trumpet shall sound, are evidently metaphorical; and if we would understand their real Meaning, we must turn to the Tenth Chapter of the *Revelations* of St. John, and there we shall find the very Mystery which St. Paul here declares he is explaining. The Prophecies of Holy Scripture, for many obvious Reasons, were not calculated to be clearly understood before the destined Time of their Completion; they are therefore, for the most part, couched in Phrases highly figurative and metaphorical; but whosoever has studied those Parts of Divine Revelation with the Attention they deserve from every Disciple of Jesus Christ, and observed particularly the Metaphors used in the predictions, which have actually been already fulfilled, will find

find a great Uniformity and Propriety in the Use of those figurative Expressions, thus, to instance in the Case before us, because in common Life the Trumpet was constantly employed to give the Signal for War and Battle, in the emblematic Language of Prophecy, the Sound of the Trumpet always signifies the breaking out of some great War amongst Men, which would be followed by such Events as are the main Objects of the Prophecy: Accordingly we find St. *John* describing the seven great Wars that were to occasion all the future important Revolutions upon Earth, under the Figure of seven Angels sounding seven Trumpets after each other: The four first are clearly prophetic of the four grand Invasions of the *Roman Empire* by those barbarous (15th Side) Nations, which put a final Period to its Existence in these western Parts of the World, and laid the Foundations of all those separate Kingdoms into which we see *Europe* at this Day divided; by the Sounding of the fifth and sixth Trumpets the holy Prophet predicted the memorable Invasions of the *Saracens* and *Turks*, and the total Destruction of the eastern Part of the *Roman Empire*, by the final Victory of the *Turks*, and the Establishment of their Dominion at *Constantinople*. And it is observable, that by the uninterrupted Order in which these six Angels are mentioned as sounding their Trumpets, St. *John* intimates, what we find from History was true in Fact, that no considerable Space of Time would intervene between the Commencement of those six Wars, which were to end in the total Overthrow of the long continued and wide extended Empire of ancient *Rome*. But between the Accomplishment of that signal Event, and the breaking out of the next and only War, which was to produce any further great and important Change in the Kingdoms of this World, he suggests to us the Interposition of an Interval of many Years, the grand Events of that intervening Time, which are the Subject of the subsequent Prophecy, makes up the Remainder of this inestimable Book of the Revelations, are alluded to in the Voices uttered by the Seven Thunders, which the Prophet is commanded at that Time to seal up, and not to write them. But he goes on to tell us, in the Words of the Archangel, whom he beheld in the Vision coming down from Heaven, that in the Days of the Voice of the Seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets. It is this Mystery that St. *Paul* unfolds to us in this Epistle to the *Corinthians*; he assures us, (16th Side) that the Trumpet of the Seventh Angel shall at length sound, the Wars predicted by it assuredly take Place, and lead to the great and final Revolution of all the Kingdoms of the Earth; and he calls it the last Trump, because the glorious Kingdom of Christ will then immediately appear, in which God has foretold us by his Prophet *Isaiah*, that Nation should not lift up Sword against Nation, neither shall they learn War any more. At the Beginning of this Reign of Christ, the Resurrection and spiritual Change of those true and faithful Servants of their Blessed Master, who shall be thought worthy to be Partakers of the Happiness of his Kingdom, will assuredly be effected, and they will reign with him for a Thousand Years. This is what St. *John* calls the first Resurrection, and what St. *Paul* distinguishes by the Resurrection of those that are Christ's at his Coming; but at the Conclusion of this appointed Reign of Christ, the World itself will be destroyed, and then shall all Mankind be raised from the Dead, and when the Son of God shall have thus completely triumphed over all the Enemies of Man according to Predictions of the ancient Prophecies concerning him; the Dominion of the Grave will be totally destroyed, and Death itself will be swallowed up in Victory. To a sincere and faithful Christian then, who has the firmest Grounds to hope that he shall be made Partaker of such a glorious Resurrection, what Terror, what Sting is there in Death? or what Conquest can the Grave have over him? The Sting of Death consists only in Sin and Wickedness, and the Strength of Sin in the Rigour of the old Law. But Thanks be to God, to all those who truly believe and faithfully obey the Gospel, he hath now given a certain Victory over both, through the Favour of our Lord Jesus Christ. Therefore, my be-
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loved Brethren, seeing we have the sure Promises of these Things, let us, in order to qualify ourselves for a joyful Participation (17th Side) of them, cleanse ourselves from all Filthiness both of Flesh and Spirit; perfecting Holiness in the Fear of God; amidst all the Allurements of Vice, and the numerous spiritual Dangers to which our present State is exposed, let us still continue stedfast and unmoveable both in the Principles and Practice of our amiable Religion, always abounding in the Work of the Lord, because we are now sure, that whatever Instance of Self-denial, whatever Pains and Labour the conscientious Discharge of our Christian Duty may at present cost us, our Labour will not be in vain, but we shall be infinitely rewarded at the Resurrection of the Just. Let us consider too, that not only our eternal Happiness depends upon our obeying faithfully the Precepts of the Gospel, but also that eternal Misery will be the certain, though fatal Consequence of our Disobedience, and impenitent Wickedness; for though our gracious Redeemer assures us, that all the Dead shall hear his Voice, and come forth, yet the Good only he tells us shall come forth unto the Resurrection of Happiness and eternal Life, but the Wicked unto the Resurrection of Damnation.

Now to God only Wise, through our Lord Jesus Christ be ascribed as is most due, &c.

Tewkes. and Tredington, March 31st, 1771, London, April 7, 1771.

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